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"You, Sir, Have the Heart of God"

THESE words, spoken by several hundred Chinese converts to a certain "Mr. Blank of Boston," have recently been made familiar to thousands through Dr. Patton's article in the March 2 number of the *Christian Endeavor World*, and through Mr. White's illustrated leaflet, "The Challenge of the Unattempted," issued by the Board.

To the one addressed it was an inspiring message, one of the greatest dividends that he ever received. It was the expression of the "impulsive power of a new affection." It came out of hearts warm with the love of Christ, and out of lives enriched by undreamed-of spiritual resources.

Those grateful men in Shensi could not help reverencing the servant of Christ in far-off America who sacrificed himself for them. Perhaps they knew that he was living on less than two thousand dollars a year and giving to them and others more than eighteen thousand dollars a year—using less than a tenth for himself and giving the nine-tenths and more to God and his fellowmen abroad. Perhaps they knew but little regarding their friend in America. It does not matter. Of this one thing they were convinced: that whereas they were blind before their friend's messengers came, they now saw the Light. They had "listened in" and found here a man with the heart of God.

Is it too great an ideal for the Church of our land to set before it: that some day these very same words may be said of America as a nation? Our country nowadays is "broadcasting" unto the uttermost ends of the earth. The tiniest as well as the greatest of nations, and the most insignificant as well as the most powerful of peoples, are listening in. All have heard what was said at the Washington Conference. They hear the debates today in the Senate. Their receivers are attuned to our transmitters whether we would have it so or not. They catch our spirit in spite of our boasted insulation. They feel our narrow provincialism, our sordid selfishness, or they are inspired by our big-hearted, courageous brotherliness. It is either one or the other. And their return messages are in accordance with what they hear.

Why not take up the task in earnest? Why not follow the lead of this American layman? Why not see to it that America be such and give such that the world will in honor and in love be bound to say, "You, Sir, have the heart of God"? We have the men, we have the money. Have we the vision and the will?

An Indian Legislature Endorses Missions

FOR several years the educational work of missions in India has faced the bugbear of the "Conscience Clause": the proposal to compel by law all educational institutions receiving Government grants to make optional attendance on religious exercises or in classes where religious instruction is given. It was rather taken for granted that whenever this Conscience Clause was definitely proposed for legislation it would be sure of passing. Much thought and discussion have been aroused in mission circles as to whether mission schools should accept the rule and keep the grant, or withstand the rule and forego the grant.

In December the Conscience Clause was definitely moved by a member of the Madras Presidency Legislative Council; and it was overwhelmingly defeated by a vote of 64 to 13. Aside from a few Brahmins, who are characteristically opposed to all missionary education, the body was solidly against such requirement. The majority of non-Brahmins knew their friends and did not purpose to embarrass them. Many of those who spoke said substantially: "We were educated in mission colleges and were required to attend Bible classes. We did not find that this study of the Bible did us any harm; on the other hand, we believe it did us good. We are therefore not in favor of this bill to make attendance in classes for religious instruction optional."

Principal Zumbro of the American College, Madura, reporting this surprising and most gratifying event, declares that in the debate mission colleges received one of the most wonderful vindications they have ever had. These educated non-Brahmins, leaders of the great bulk of the population, themselves products of missionary education, testify that though they have not been converted to Christianity to such an extent as to definitely ally themselves with the Christian church, they do recognize, however, that their lives have been made better by what they have received from the mission institutions and especially from the study of the Bible, and they have no desire that such instruction should be given up or curtailed in any way.

Here is a piece of news that it is good to get. Coming in the midst of these disturbed and anxious times in India, it is heartening indeed. Missionary work has approved itself to her people. It has become rooted in the good will of men of influence there. They see its broad benefit to the life of their people.

From the political standpoint, without these mission institutions the non-Brahmins certainly would have had no chance in this day of Home Rule; and it would have been a sad day for India had Home Rule come without the awakening of the non-Brahmin classes.

India Seeks Help of American Board Educators

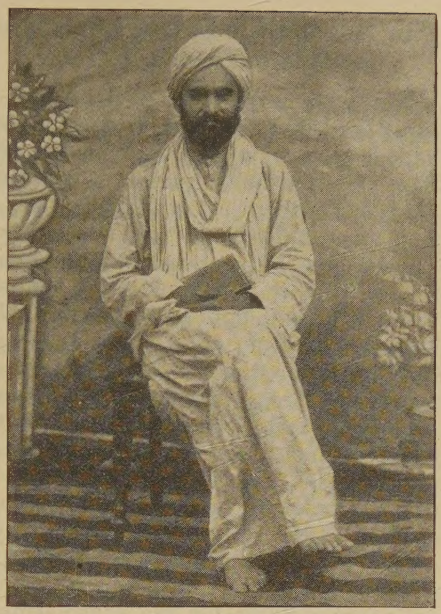
IN this connection it is worth noting that as Education is one of the Departments transferred by the Reform or Home Rule Government to Indian hands, fresh examination is being made of this field, both higher and elementary education being subjected to careful survey and reconsideration. There are signs that more sympathetic interest is being taken now than aforetime in American standards and methods of education; there seems to be a keener appreciation of the educational contribution which America might make to India. Principal Zumbro of Madura and Dr. Miller of Pasumalai have been made members both of the Government Committee on reorganization of education and the Sub-Committee appointed to draft proposals for the same; the former represents university and secondary education, the lat-

ter vocational education. The constituency of the American Board may properly rejoice in that their representatives are thus called to important and trusted service with Indian leaders in laying out one of the paths for India's advancing life.

Gandhi and Sundar Singh

Two strong leaders of Indian thought and life met together in Bombay not long ago. One was Gandhi, the political thorn-in-the-flesh of the British Government, and the other was Sadhu Sundar Singh, the great Christian *guru*, or holy man. The *Dnyanodaya*, the organ representing our Marathi Mission as well as six other coöperating missions in the Bombay Presidency, is our authority for the statement that it was at Mr. Gandhi's request that the meeting was brought about at Gandhi's *ashram* in Gujerat. We understand that there was and is genuine admiration for each other on the part of these two great sons of India. We understand, too, that Mr. Gandhi asked some searching questions regarding the motives that led the Sadhu to a full consecration to Christ, and that the Sadhu had equal freedom in cross-questioning Mr. Gandhi concerning the latter's methods of agitation.

After the evening meal, Mr. Gandhi introduced the Sadhu to his household and *ashram* students, and asked the Sadhu to speak to all those assembled in whatever way he might desire. Sundar Singh gave a plain gospel talk, and this was followed by intimate fellowship with individual students. They talked about the problems of the hour, and Mr. Gandhi sent to the West, through the Sadhu, the message that he wants India to have nothing but friendship with the world, on an equal footing with all other countries. The Sadhu made quite plain his profound disapproval of Mr. Gandhi's present methods, informing



SADHU SUNDAR SINGH

the latter that such methods could only lead India to ruin and to useless suffering.

This interview took place upon the eve of Sundar Singh's departure for the Holy Land and Europe. Many wish that he were coming to America again, and that, too, right now. He could be of untold help at this time when so much study is given to India's political and social reform.

Since this interview Mr. Gandhi has been arrested and imprisoned by the British Government. The situation is exceedingly serious. Men of Sundar Singh's wisdom and spirit have a mission for India to fulfill of far-reaching importance.

April Envelope Series

Dr. William E. Griffis, the well-known author of books upon Japan, has written the Envelope Series for April. His subject is "The Hope of Japan."

The School of Religious Education for Turkey

WHEN the war broke out the American Board was conducting three theological schools within the bounds of the old Turkish Empire, one at Marash in the Central Turkey Mission, one at Harpoot in the Eastern Turkey Mission, and one at Marsovan in the Western Turkey Mission. The war put a complete end to theological training, and no class of people in Turkey suffered more from deportations and from atrocities than the Armenian and Greek preachers and teachers and Gregorian ecclesiastics. Many large towns were left without a single spiritual leader of any class or type. It is interesting to note that many people now in their poverty and distress and even when in exile are seeking for the consolation of the Gospel far beyond the ability of the missions in Turkey or the church organizations to supply.

Growing out of this need and in the face of the impossibility of reopening the theological schools referred to, the missions have sent in an earnest appeal to the Prudential Committee for the opening of a School of Religious Education in Constantinople. There are several young men in Smyrna, Constantinople, and Bulgaria, and perhaps in other places, who are ready to take a course of preparation for distinctive Christian work.

A schedule has been prepared, a faculty is already on the ground, and the Prudential Committee has authorized the beginning of such a school this summer or early autumn in Bebek, the very place where Dr. Hamlin some eighty years ago began the first Turkish theological school, which was later transferred to Marsovan and where the foundation for Robert College was primarily laid.

There is no foretelling whereunto this school may grow, but it is perfectly clear to the Prudential Committee and the Christian workers in Turkey that this is the providential step to take now, conscious as they are that there may be a marked change in conditions within the next two or three years. With courageous faith and Christian daring, the religious forces have united in the establishment of this school.

One of the most interesting features is that the general management of the school will be in the hands of representatives of the American Board Mission, the Methodist Mission in Bulgaria, the Armenian Patriarchate, the Greek Patriarchate, the Protestant Chancellery, the Y. M. C. A., the Y. W. C. A., Robert College, the American College for Girls, and the International College at Smyrna. The one purpose of the school is to raise up Christian leaders trained to do the Christian work which the present conditions throughout the Near East require. It is a decidedly new and forward step in the direction of coöperation, even of federation, to achieve a common purpose and to meet a crying need of all classes in that needy country.

The North China Union Language School

THE conference called by President Harding has been seeking to secure the "Open Door Policy" in China, but an "open door" will be "open" in vain unless we have Americans ready to enter. Moreover, not until those Americans learn the tongue of China can they understand adequately China's national life or participate in its great awakening.

The North China Union Language School is teaching the Chinese language in a modern, direct, cultural, and efficient way in the city of Peking, the political and educational center of China.

Within the last five years 657 men and women have studied at the school. Of these, 474 were Americans, 129 British subjects, and 54 were of other

nationalities, 21 countries being represented. In addition to workers from forty missionary societies, they included consular agents, legation *attachés*, teachers, writers, and agents of world trade. By its teaching the school is making possible direct contact with the market of the most populous nation on earth. It is fostering peace and bringing into friendly relationship the great business interests of America and China. It is serving our Legation and our missionary societies by training their personnel.

The school is now housed in inadequate rented quarters. Careful estimates have shown that $345,000 (gold) are necessary in order to provide land, buildings and furnishings. Including the value of the land, which has been presented by the Chinese Government, and other gifts, $116,000 (gold) has been received. The Laura Spelman Rockefeller Memorial and Mr. John D. Rockefeller, Jr. now offer to add $114,000 (gold) to this, on condition that the total be secured. The remaining $115,000 must be secured in the immediate future.

The urgent need has brought Mr. W. B. Pettus, the principal of the school, to America to secure support for the school.

More than 80 per cent of all the students in the school are Americans, and more than 80 per cent of the student body are missionaries. According to the testimony of some, the school is saving from six months to a year in the time it takes to master the Chinese language. The teaching body includes 120 Chinese teachers, and more than twenty of the senior missionaries who reside in Peking are giving time to the teaching. The course includes not only the spoken and written language, but also instruction in Chinese history, religion, arts, and institutions. The school has been well defined as "A university post-graduate course in things Chinese."

The Walker Home for Missionaries' Children

THE education of their children in America is one of the vital—perhaps the most vital of questions faced by foreign missionaries. Granting that a suitable home can be found (and this is not always possible) the necessary separation from their children in the formative period of life calls for self-denial of a high order on the part of the parents. The problem is so far-reaching that a missionary's ability to continue his work on the field often depends upon its proper solution.

Obviously the thing to be done is for the friends at home to provide a satisfactory home for the children, where the latter can be left by their parents in full assurance that each will receive reasonably careful attention on the part of competent homekeepers, while pursuing their education in first-class schools.

The Board has such a home at Auburndale in the suburbs of Boston. It is commodious and well equipped. Its management is of the best. It is meeting the need as well as any "Home" can. The cost to the missionary is less than the cost of the upkeep, thanks to the donations of its friends and to a small endowment. Many missionaries have found it possible to remain at work upon the field, because of the help offered them at Auburndale, who otherwise would have been compelled to resign.

It is necessary to appeal for more "practical friends" for this Home. Certain generous donors have recently died. Who will take their places? Three thousand dollars must be raised this year.

The trustees of the funds for the Home are appointed by the Prudential Committee, and no effort is spared to assure the same care of the funds as characterizes the work of the Board generally. Treasurer Gaskins will receive donations.

THE FINANCIAL STATEMENT FOR FEBRUARY, 1922

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1921	$8,956.54	$4,607.82	$1,316.19	$3,897.55	$1,500.00	$3,722.62	$24,000.72
1922	11,350.05	3,360.83	629.45	2,340.57	1,000.00	3,717.92	22,398.82
Gain	$2,393.51						
Loss		$1,246.99	$686.74	$1,556.98	$500.00	$4.70	$1,601.90
FOR SIX MONTHS TO FEBRUARY 28							
1921	$248,544.33	$35,239.11	$13,976.61	$131,381.57	$6,200.00	$15,452.07	$450,793.69
1922	325,216.83	22,799.85	12,111.73	161,022.08	17,400.00	15,333.18	553,883.67
Gain	$76,672.50			$29,640.51	$11,200.00		$103,089.98
Loss		$12,439.26	$1,864.88			$118.89	

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR SIX MONTHS TO FEBRUARY 28

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1921	$302,247.06	$98,419.90	$2,788.25	$403,455.21
1922	314,389.92	113,801.41	10,014.49	438,205.82
Gain	$12,142.86	$15,381.51	$7,226.24	$34,750.61
Loss				

HALF THROUGH THE YEAR

THE sixth month brought us a gain of $2,393.51 from church gifts, a loss of $1,246.99 from individuals, a loss of $686.74 from young people, a loss of $1,556.98 from legacies, a loss of $500 from matured conditional gifts, a loss of $4.75 from interest. The total loss, as compared with February of 1921, is $1,601.90.

The showing would be much worse but for what the churches have done. We are particularly pleased with the upward trend in that direction.

How about the six months' showing? On the face of the returns, as you will see from the tabular statement, there has been a total gain of $103,089.98. Would that we could let those figures stand without explanation! They would indicate the best six months in the history of the Board and practically assure a successful outcome of the year. But we are reminded of Longfellow's line, "Things are not what they seem." In the comparison with last year, no account is made of $123,144.81 received from the Emergency Fund of the Congregational World Movement during the six months from September, 1920, to February, 1921. There has been no such special source of income this year, and the real state of the case is that instead of being ahead of 1921 by over a hundred thousand we are behind by about twenty thousand. The appropriations for 1922 were made on the basis of receipts equaling those of 1921. *We therefore must make up this loss of twenty thousand and hold our own with last year for the next six months.* That is our task for this latter half of the fiscal year. From now on the Emergency Fund ceases to figure in our monthly comparisons. That will be a relief to our readers and to us.

THE LIVINGSTONE LETTERS

Through the courtesy of Rev. Robert Hopkin, pastor of the First Congregational Church in Denver, the Board has come into the possession of twelve original and unpublished letters of David Livingstone, written from the heart of Africa between the years 1849 and 1856. These letters were addressed to Charles Livingstone, a younger brother of the distinguished missionary and explorer, and they are now presented to the Board by his son, who also bears the name of Charles, and who in his old age is living in Denver. It appears that Charles, Livingstone's brother, desirous of becoming a missionary, but being without suitable education, was advised by David to come to America, where a man could work his way through college. In order to make this possible, David gave his brother five pounds, the whole of his first quarter's allowance from the London Missionary Society. After Charles reached New York, in 1840, he had in his pocket two pounds thirteen shillings sixpence. Purchasing a loaf and a piece of cheese, he started on foot for Oberlin, 700 miles distant, being drawn to that institution on account of the fame of Dr. Finney, its president, and because of the strong anti-slavery sentiment prevailing there. He arrived at the college without having begged. He entered the junior class and also took part of his theological course at Oberlin, finishing at Union Theological Seminary, New York. Like his brother David, his original desire was to go to China. Being declined by the directors of the London Missionary Society, on the ground that no interview with him was possible, he became pastor of the Congregational Church in Plympton, Mass., on Cape Cod. Later, in 1857, he joined his brother David and became his secretary, when the latter left the service of the London Missionary Society and became a British consul with a general commission looking to exploration in Central Africa. Later on he himself became consul on the Island of Fernando Po, where he died in 1873.

The first letter which we publish herewith was written from Kolobeng, a station of the London Missionary Society in South Africa among the Bechuanas, about 700 miles north of Cape Town. It was written in 1849, after Livingstone had been in Africa nine years. He had married Mary Moffat, the daughter of the famous missionary, and three children had been born to them. He was already contemplating his first trip of exploration northward, in the hope of finding a larger population for his work of evangelism. It appears that his brother was questioning somewhat his own missionary purpose, in view of his frail health and the fact that the parents of his wife objected to his taking her to the foreign field. The section of the letter where Livingstone argues with his brother and criticizes the attitude of the parents is most interesting. It would make a good tract for the Student Volunteer Movement today. The letter contains an interesting reference to the work of the American Board in Natal among the Zulus, mentioning particularly Dr. Wilson (Rev. J. L. Wilson), who went out to Africa in 1833, and after an unsuccessful attempt to establish a mission on the West Coast, proceeded to South Africa, where he became one of the founders of our Zulu work. It will be noted that at this time Livingstone spelled his name without the final *e*.

The letters are written on large sheets of paper, nearly sixteen inches in length. The writing for the most part is clear, and the letters are in good condition. We are confident the publication of this correspondence will be received by our readers, indeed by the missionary world, with great interest and gratification. C. H. P.

LETTER NO. 1

KOLOBENG, 16th May 1849

MY DEAR BROTHER CHARLES:

Yours of Sept. 30/'48 reached me yesterday. I had previously resolved to write you but the sight of your *pucella dulcissima* and heir sent the steam up and here I am at it. My Mary and the little dears are gone to Kuruman in search of vegetables and rest. We have had an intensely hot and dry season. Only 4 inches of rain have fallen and the season is past. Our potatoes were burned off and nearly all my trees killed, the

Kolobeng nearly dry and the winter beginning. If we do not get lots of locusts we shall have many deaths from starvation. We had good supplies last season. They are better than shrimps, but that is not saying much in their favor. A man came here last week saying he was God and would, if the women paid him well, bring them locusts. The chief told him he would pay him with that which Solomon says is for the backs of fools if his godship did not take himself off next morning. The women would have divested themselves of their ornaments for this impostor had they been allowed. We are hard up, Charles. We cannot help the poor people, and to make bad worse another tribe called the Bakaa, attracted by the report that Sechele had received the good word, has come to live here. They "come to enjoy sleep," and so long as the Bakwains have anything it will be freely shared.

We have had scanty harvests ever since we came to this tribe and this year it is a complete failure. We can do nothing without irrigation. Have but little rain and a climate intensely dry—I ought to say atmosphere. . . . It is a fine climate, however. There are no lung diseases and cases of consumption near the coast have become well when brought up to the Kuruman. Mr. Moffat strongly advises you to come out here. There is no better country in the world for those who have any pectoral affection.

But the population is small. However there are unknown regions beyond and I set off in a week or two in order to penetrate to a large lake which lies beyond us. If it has no alligators won't I roll in its waters as we have done at Christie's burn? There are canoes upon it and 7 men came to us a fortnight ago inviting us to visit them. I should have been off ere now but an Indian gentleman who presented us with a wagon worth £50 sent an express begging me to delay until he came to accompany me. As that is not the only instance of his liberality I felt under obligation to wait. Honour of discovery will probably be given him, but I shall have the privilege of preaching Jesus and the Resurrection on its shores.

My dear Brother, I think you are not quite clear on the indications of Providence. I don't think we ought to wait for them. Our duty is to go forward and look for the indications as to where. Satan sometimes hinders. But in general I have observed that people who have sat waiting have sat long enough before they saw any indication to go. I do not speak this in reference to your present position. I think you are well employed and the health consideration is one of great importance. I shall mention my own position in order that you may understand what I mean. It is clearly not right for me to confine my labors to one tribe, so I endeavored to carry the gospel by means of native teachers to a large population in the center of about 8 tribes situated to the East of this. The Boers or Dutch emigrants oppress these tribes and treat them almost as slaves. They would have continued to do so to Sechele too, but I succeeded in freeing the Bakwains. A considerable number of guns were purchased, and as this is the source of the power of the Boers

over the other tribes, they began to be afraid that the other tribes would follow his example. And when I endeavored to place a teacher called Saul with one of these, they resolved to expel me from the country—wrote to our Committee to that effect and threatened an attack on Sechele if the Committee did not comply with their demand for my recall. . . . As the door seemed shut in that direction, I immediately resolved to work Northwards. I opened up the Eastern field and hope to open up another soon which will not be shut. I made every arrangement and then 7 men came with an invitation. Not one of them had ever seen a white (alias yellow or brown) man before. If this way were closed, then I should certainly have gone to the Eastern tribes even though the Boers should have abused me. I think we should not wait in the common sense of the term.

Now, Charlie, observe I do not blame your present position. I feel much. I deeply sympathize with you, and so do the Moffats. If not proper for you to go, then bend all your energies the other way. As to breaking your engagement, you break brotherhood with me on the day you do—are the old folks Christians? If they are, parting with their daughter for such an object would add ten years to each of their lives. It would act like marriage. You perhaps know that that adds about 10 years to a man's life as proved by statistics. . . . The old man and lady too will come down to New York with you. The latter will buy a pair of new spectacles in order to make pinafores for her grandchildren. Die by the shock! My dear fellow, it will renew their youth like the eagle's. Is her mother weaker than ours? And what prolongs our mother's life? Aye, and making hippens, etc., as if she never tired. . . . But if they are not Christians that's quite another thing. And if they prevent their daughter going I should quite expect her to die. I have heard of three or four such cases. Or if you should turn heathen towards her the same thing might occur. The wasting despair which ensues people call "a broken heart."

I think, however, the old people are not fairly dealt with. Trying them, would be what I call going forward. Lay the case before them in unmistakable vernacular. Lay the responsibility of refusal on their consciences. We don't know how bad some people are until they are tried, nor how good others are until put to the test. Getting the opinion of medical men on your suitability would be something like going forward too. And so would applying to a society. There have not been missionaries enough in China to elicit the statement that 4 years is the average of female life. That may have been the average with a number, but we must stick a *non sequitur* on all inferences that might follow. Vital statistics require some thousands to produce an average which can be depended on. In medicine 84 are required in 100 before we can speak with the certainty you do. Is she merely weakly in appearance? or has she any symptoms of organic disease? Marriage makes an improvement if the stamina is good. I speak to you freely and know you will take my remarks all in a kindly spirit. Life is very precious and it is encourag-

ing to know that our times are in His hand whose heart is full of pity—commit it all to Him. He will guide you safely and surely. You ought to have some medical knowledge before you go anywhere. Take particular care of your person in respect to sudden vicissitudes of temperature, damp, etc.

The people here have little to recommend them to any one unless he is a Christian. They are slow to learn. And the poverty of the country is sorely against them. They have not time for much except grubbing for the body. Uphill cross the grain work *this* is, Charles. Yet we are much more favorably situated than many. I believe we have not an enemy in the whole town. All are friendly toward us. But the gospel finds no favour. Everything but that word of God. "Let us alone. Tell us anything but about Heaven and Hell and judgment and Jesus, etc., etc." I love them much and my heart is always sore when I look at them. I try every mode of illustration I can conceive, yet no apparent result. You would be pleased with the warm, hearty salutations we receive from every one—"our man," "our friend," or "father" or "chief" or "mother," etc. And an interest is taken in all our works. If we are absent a few days all rejoice in our return. We see in innumerable ways that they are warmly attached to us. But who hath believed our report? I never go to a meeting but with sorrow of heart. And they are slow of heart of a truth. I have been endeavoring ever since I knew of their slowness to extend my influence as far as possible so that when they do confess it may be by masses. I believe notwithstanding the slowness the spirit is working. We have heard prayer frequently among the bushes and some stick very constantly to the teaching. We have need of patience. If we find the lake salubrious we may make a station for occasional labour there. But I shall give you an account of it if spared to return.

You ask what the people think of us. They are very sagacious—have much of the old Scotch farmer in them; selfishness is ingrained into their very core, and they judge of other people by themselves. They have unfortunately had some bad examples sufficient to induce them to think all missionaries are actuated by the same feelings as themselves. They are like Napoleon; they can divine what people in general will do in particular circumstances and, like him, they are nonplussed by a thoroughly honest course of conduct. A man once brought a piece of work to be done at the forge. I was otherwise engaged and while waiting he fell into conversation with me, and told me in reference to the subject under discussion, that I was a deceiver and a liar. I immediately left the work in which I was engaged and did his, and when done told him I was happy in assisting him and should do the very same again, although he thought so badly of me. He went home and sent a servant with 12 shillings requesting me to take it for the little job I had done. He appeared quite distressed when I refused. The work I did was not worth 6d.

The American missionaries at Natal have been very successful. The people among whom they live are of a different race from Bechuanas, and the thousands they have under instruction have made their escape

from the tyranny of native chiefs and are now living with a sense of security under the English Government. They feel the benefit temporally and are readily disposed to embrace Christianity. The same missionaries made an attempt at a place about 50 miles from this when people of the same tribe were there under Mosilikatse and did absolutely nothing in so far as we can judge. They never even saw the chief. On one occasion he sent for Dr. Wilson and it was to open two boxes for him. He asked the Doctor, "Is your father alive?" "No, seiutle" (very good). "Is your mother alive?" "Yes, seiutle." I believe this was the length of their conversation. They may have seen him at the commencement of the mission. But Divine Providence has favored them at Natal. A certain measure of bodily comfort and security seems necessary before a people will attend to teaching. Without food as our people are, there is but little curiosity.

The chief is the only one to whom we can point as a trophy of grace. We have but few at present under instruction. All must turn to the fields in search of food. Some seem to pay attention and they do not like to tell their objections lest they pain us. We have to press them to make them known before they speak out. On their manners and customs I could almost write a book, so I won't begin here, for I must say something of my family.

Mary has very little time for anything except household matters. She had an infant school which was very well attended, but the appearance of Thos. Steele, our third, made her give that up. Three children and domestic matters engross most of her time, so you need not expect to hear much from her. We have so many things to attend to I can scarcely spare an hour for correspondence except in winter. I am in general quite exhausted by the evening and how it is with her you may guess. Robert is just beginning to understand matters, a great imitator. When just beginning to walk he was fond of doctoring the natives and himself. Butter is his great remedy. Any one with a wound coming past may get it mollified if Robert sees it. He showed his faith in butter long before he could speak. He speaks the native language well, but feels much at a loss in English. Never addresses us in it, and as we wish him to know the English, we prefer to hear it, though we lose much of his prattle for want of words. He is excessively obstinate at times. Never saw one so very determined at his age. It often causes us sorrow. Nannee is all fun and frolic, perpetually inventing new modes of merriment. She gabbles what she can in pure Setcuana. As for Thomas he is a strong fellow, but as he was but 5 weeks old when they left I must end the juvenile chapter. Mary speaks the language like a native without knowing so much of it as your servant. I have a foreign accent. The native children are fond of her and maybe so am I. Robert has hair a shade lighter than your lady's, Nannee's a shade or two darker. Both have black eyes. I am blacker than either. But I ought not to tell you so, for having become Yankee now, of course you are being steeped in their melanophobia. I enclose a scrap for your dulcima. My dear fellow,

all you have said to me about her could be stuck on the point of your pen and yet you growl 'cause I say so little about my coadjutrix. Mind your manners, boy, next time, or you may expect the lash. And Janet knows when I begin it creates as much dumbfounderment in her as Balaam's donkey's palaver did in him.

Your letter was all interesting. Thank you for the books sent. They will come safely, I hope. I have had so much work since I came into the country I have done nothing to the Hebrew and very little to the Greek. Do you like Bloomfield's Testament? I mean his criticism not his theology? I read to the end of Acts carefully and admired it so much I have got a copy. There is a new Josephus by Isaac Taylor. Have you seen it? It was begun by another. I lived near Mr. Taylor and formed such an opinion of his ability for the translation, etc., I have sent for it or rather told a friend who will buy it for me that I should like to have it. . . . Blessings on you, Charles. May the Lord guide you. Mary if here would send much love. The Moffats too feel much for you. Ever affectionately yours— D. Livingston

Next time you travel by railway look at the name of the maker of the engines and then believe the American puff if you can. Also measure the gauge and you will find it 4 ft. 8 and a fraction, or exactly the English gauge, in order to buy engines from England. Even old ones are bought and taken to America from England. Also if you feel inclined to test them, ask the greatest speed ever attained on an American railway. A mile in 92 seconds? This was done on the great Western and has never been equalled in the planet called Earth. Napier's engines made in Glasgow are unequalled in the world yet. You don't call your river luggies steamers, do you? How many could go to sea? Of English steamers every keel could go to sea tomorrow. You must not believe Yankee blarney, Charles. . . . I start Lakewards in two days.

CONSTANTINOPLE AND THE SLAV

By President GEORGE E. WHITE, Anatolia College, Central Turkey

OBSERVATION of the opportunity for work for Russia was afforded two of us recently on a trip into the Caucasus. We made the journey to Batum on one of the smart American destroyers that have been doing such fine service in Near Eastern waters of late. As soon as we landed we became the guests of the Government and were treated with every courtesy. The impression given one in Tiflis, the capital of the Caucasus, is that the revolution was inevitable and had to come. The people felt tricked by three classes of persons, namely: the officials, from the ruler on his throne to the humblest functionary; the representatives of wealth, whether land owners or so-called capitalists; and the educated classes, including the authorities of the Church. But the populace generally felt that there was no turning back. The revolution had come and

its movement must be represented, not by the pendulum, but by the spiral: on, around, and up. The people do not seem to want the agony of a counter revolution, but anticipate a gradual modification of Bolshevist principles and a gradual replacement of Bolshevist officials that will bring great Russia, holy Russia, mother Russia and her children to their natural place, a place unsurpassed by any other people. There is a chance to touch the Slav in the Caucasus.

Yet our greatest opportunity at present for Slavic work lies in Constantinople. The opening of the Dardanelles to the Allied fleets as one of the conditions of the armistice with Turkey will probably be recorded by the future historian as a very important event. The Turks took that matchless waterway—including the Dardanelles, the Sea of Marmora, and the Bosporus—in 1453, and never lost control for a day until they wanted peace at the end of the Great War. Whatever plan is finally accepted for the straits and for the city of Constantinople, with its matchless site, it seems probable that navigation will be under international direction, with Russia, in time, as one of the partners.

This is the natural gateway to the Slavic world. It is the Sublime Porte of more even than the broad Turkish Empire. The Turks went into the war with a light heart, confident that Russia must be defeated by Germany and that then Turkey's chance would come to recover provinces lost to the Northern Bear. But it is a curious result of the war that revolution in Russia overthrew the government and nationalism gained the upper hand in most of Turkey, and now Soviet Russia and Nationalist Turkey are in alliance with each other.

Meantime, the Russian occupation of Constantinople may almost be said to have begun. Wrangel's defeated army, numbering scores of thousands, was transported to the Constantinople area. Other scores of thousands of Russian refugees made their way, a year or two ago, to the great city where every citizen of the Near East feels at home. Most of these fugitives are in a pitiable condition. One sees husky Russian men selling picture post cards on the Constantinople bridge; or handsome Russian girls selling newspapers in the streets in order to keep from starvation.

A great part of the Constantinople service of the Red Cross and the Near East Relief has been given in behalf of these refugees, most of whom represented prosperity and even affluence in their early homes. American schools and colleges in the city and its suburbs are besieged with Russian pupils, many of them penniless but longing to study. The Russian element has become an important factor in the life of the city. Russian street signs, newspapers, restaurants, and the unmatched Russian music are in evidence always and everywhere. Russians are thus flung by the war up against one of the most important posts occupied by American missionaries, and it is a matter of interest, perhaps not generally realized, that there is an evangelical church service every Sunday in the Bible House conducted by and for Russians.

There are more Americans resident at Constantinople, the natural gateway to the Slavic world, than at any other point east of Rome until the weary traveler reaches the Far East. Constantinople is one of the most important stations of the American Board. The friendship and confidence of one Slavic people, the Bulgarians, have been fully won by American missionaries in that country. There might well be a reference, also, to the Board's successful work in another Slavic country, Bohemia. What shall be done for the Russians? The proposed School of Religious Education to be located in Constantinople receives especial importance from these changing Russian relationships.

INDIA IN THE MELTING-POT[1]

By JAMES F. EDWARDS

WE wish definitely to range ourselves against the pessimists regarding Indian politics. The world war has resulted in such an awakened political consciousness in every land that it would have been passing strange, and indeed disconcerting, had India been left untouched by these waves of liberty. On the whole, despite the upheaval in Malabar and the riots in Bombay and a few other places, India's political revolution is being accomplished with astonishing quietness, for in recent decades we can recall no period as long as the present with so few attacks on public officials. True, Christmas brought little cheer for numbers of British soldiers and officers on India's cold frontiers, where they were busy keeping unrelenting border foes at bay, and we believe that the overwhelming mass of India's millions realize it is to the benevolent government they owe their security, despite noisy non-coöperators. Thinking Indians know also the difference between the "liberty" of many Indian Native States and that enjoyed in British India. Even the non-coöperation movement itself is developing a sense of responsibility, and we hope Indian mediators, like Pandit Malaviya and the patient Viceroy, will discover points of contact. The pledge of civil disobedience—"for the purpose of diminishing the authority of or overthrowing the State," runs the Working Committee's explanation since the Congress closed—is a pledge we denounce with all our might as being not only unchristian but utterly subversive of India's interests. The vote of the Congress against "independence," however, shows the fire-eaters to be in a minority, and the Hindu refusal to set up the republic so ardently desired by Moslem extremists shows the hollowness of much of the talk about Hindu-Moslem Unity.

EUROPEAN MORALS IN INDIA

Much as we deplore some parts of Mr. Gandhi's program, we believe India's future is far more imperiled by the utterly unchristian spirit of many Europeans in India. The worst aspect of this question is being dealt with by a committee on the evils of prostitution, a committee which we hope will bring in drastic findings such as reformers of all schools can heartily support. We hope also the economic exploitation of India may forthwith cease, which means there should be no more loans for subsidizing industries in other countries, wherever they be, at the expense of Indian taxpayers. But there are other aspects in India which call for merciless exposure. Good feeling in India is endangered more by the European who finds it hard to be courteous to an Indian than it is by anything else, and if we had our way we would pack off all such people out of the country with the least possible notice.

ELEMENTS OF HOPE

If we are encouraged as we survey the achievements of India's first reformed councils which have demonstrated India's political capacities, some of them having gone so far as to give women the vote in this land where women suffer probably more wrongs than in any other land on earth; and if we are cheered as we survey the temperance prospects, the revenue from drink having greatly decreased in various provinces, that in the Madras Presidency, for example, from 150 to 80 lakhs of rupees, while the Punjab has local option coming into

[1] "Dnyanodaya," January 5, 1922.

force next April; we are still more cheered as we view the Christian possibilities. Take missionary education, for instance. A few weeks ago the Madras Legislative Council after a long debate rejected the proposal to impose a conscience clause in mission day schools, many non-Christian speakers paying remarkable tributes to missionary education. In many places, however, the conscience clause has been voluntarily introduced; in the Lucknow Reid Christian College, for example, where out of its 400 pupils only nineteen have asked for exemption, even some of these attending the Bible lessons. When we inquire as to India's attitude to Christ at the beginning of her new era, we find His Name quoted everywhere as the symbol of reality and the guarantee of genuineness, so that what appeared to many a year or two ago as anti-Christian tendencies in India seem to have passed into a deep and fundamental admiration for the principles of Christ. India's universal desire is that more and more of India's leaders in politics, business, and Church alike may become more like *Him*.

INDIAN CHURCH OPPORTUNITY

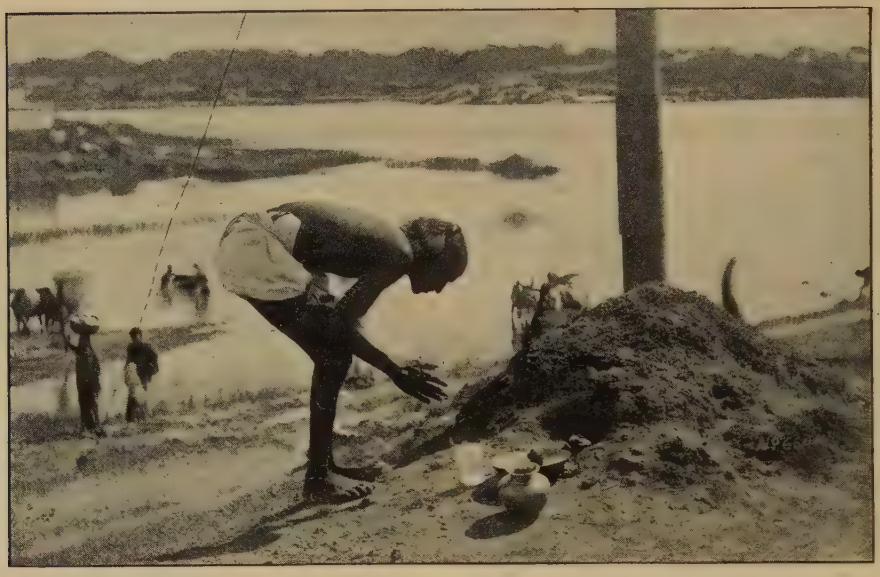
As we read the present situation, India is passing through a phase of confusion and uncertainty, confusion as to her real destiny. Uncertainty as to what steps she shall take to achieve that destiny is reflected in various directions, in the somewhat amorphous condition of the Indian Moderates, to mention only one. In such an hour the Indian Church, with her unique message of Christ and the blessings he brings, has the opportunity of hardly any other Church in Christendom. If ever India was in the melting-pot, it is now. Now is the hour when the mold of India's future is being cast. How great then the opportunity for a Church that is enterprising enough and consecrated enough to seize such an opportunity!

Justice for the Widow

By Mrs. Richard S. Rose

Mr. Rose heard lately of a case where a widow was being cheated of her property by her two brothers-in-law. He went off on his motor-cycle, alighted in this hitherto unvisited village, sat down and talked in a friendly way with the folks who collected out of curiosity—talked in true Indian fashion for an hour or more about the weather, the crops, the population of the village—everything, in fact, but the vital thing. Imagine the scene—Maruti, the monkey-god's temple, with only a door, and no windows, serving as a village school. Opposite the door sits the ugly, stone image mouthing hideously at the pupils day by day. On the veranda sits the white man, surrounded by squatting figures in flowing white garments and in turbans. The palaver proceeds leisurely till the crowd reaches the proper psychological point of interest and friendliness, when the stranger broaches the subject of "the oppressed widow and the unjust stewards." He draws from unprejudiced witnesses the right version of the story, actually persuades one of the brothers to confess his dishonesty, and then—incredible development—gets a document drawn up and signed by him and by ten important villagers (all by thumb impression, of course), showing indubitably the widow's right in her field. Meanwhile, raucous shrieks rend the air, as the vixenish wife of the other brother rushes out of her house near by and threatens all who sign. One old man shakes his head, and then dramatically pulls his moustaches and ears. This throws the crowd into fits of laughter, as it symbolizes what he expects would happen to him if he signed. By and by, however, he is persuaded to screw up his courage, and the evil-visaged woman goes off grimacing horribly and breathing out slaughter.

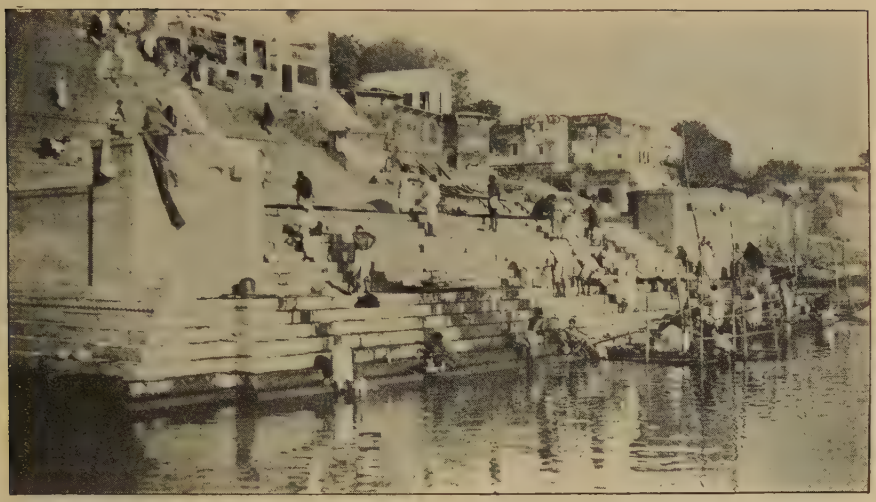
INDIA'S SEARCH FOR SALVATION



SOME ONE says of India that she "fairly breathes religion." Another calls her "god-intoxicated." From time immemorial India has been seeking salvation. The simple wayside shrine is at every turn in the road, drawing the wayfarer with irresistible power. Even snake worship is common among certain classes.

No one can look upon these simple-minded worshippers with indifference —or without a sympathy born of an understanding heart.

Countless thousands visit the river Ganges every year, there to call upon the Holy Name, to fill their bottles with the holy liquid, to throw the ashes



of their loved ones upon the sacred waters, or to plunge beneath the flood themselves to lose their guilty stains.

Millions more crowd into the temples and their pools, seeking the blessing of Krishna, Shiva, or the terrible Mother Kali.

Here again we must believe that where there is so much religious observance there must be real religion. The masses have their superstitions there as in the West, but under and in it all is a yearning for the assurances of God. We cannot approve certain practices of religious devotees in India or elsewhere, but we must feel the heart of the thing, after all.

Keystone

Not a few in their search for salvation take to asceticism and self-immolation. "Holy men" are reverenced by the common people, if not by the higher classes, as men who prove their purpose to practice what they profess.

The educated classes—and these are increasing in prestige and power—find their solace in philosophy and religious reform; they produce men of fine character and exemplary life. Some of these, like Gandhi, form striking contrasts in mind and life to the fakirs on their beds of spikes. Yet what do their Samajes teach but an earnest groping after God! Perhaps Tukaram, the mystic poet of the seventeenth century, expresses as well as any this nobler search for salvation:—

"I long to see thy face,
But ah, in me hath holiness no place.
By thy strength succor me,
So only, only I thy feet may see!
Though Sadhu's robes I've worn,
Within I'm all unshaven and unshorn.
Lost, lost, O God, am I,
Unless thou help me, Tuka,—me, who cry!"

CHRIST THE SAVIOUR OF INDIA

THE very salvation that India seeks is right at hand. A spirit is there, born of the love of Christ. It prompts men not so much to speculative thought of God as to service for Him in this selfsame workaday world.

This spirit searches out the sons of the poor; it drills them in the care of the body, teaches them to work with their hands, cures them of laziness, and inspires them with ambition to make their lives count for India.

This spirit born of Christ provides hospitals, dispensaries, doctors, and nurses. Through it the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the poor have the Good Tidings preached unto them.

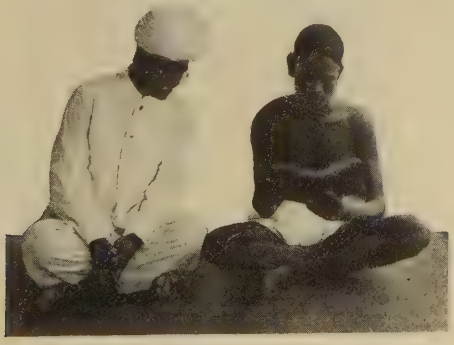
It is not without its indirect influence upon the leaders of thought in other faiths. It turns their minds toward the need of humanity, it opens their eyes to the possibilities of philanthropy, it inspires to benevolent action. Not only does it provide object lessons of power, but also does it tend to permeate the very atmosphere with love. Jesus says, "I am come that they might have life, and that they might have it abundantly."

This wonderful spirit of Christian service establishes educational institutions of all grades, from the village school up to the college and university. It brings science to bear upon the problems

of life; art, too, and literature. It leads the mind of India's men out into the history of India and the world and traces the upward struggle of the race. It strives to open up before the young the wonderful opportunities of life's service. And in this educational work does the Spirit love to lead India through the Book as well as through acts of service, to Jesus, the incarnate Son of God.

Professor James Bissett Pratt, in his admirable book, "India and Its Faiths," which is based upon widespread personal observations in India, quotes a writer in a Hindu paper, as follows: "The Christian religion is truly fruitful in practical philanthropy to an extent unparalleled in the case of any other religion. Whatever may be its theoretical faults and philosophical incompleteness, here it stands head and shoulders over every other religion. By its side the most ancient religions and the grandest philosophical systems of the world sink into insignificance as a motive for philanthropic action."

The author himself says: "There is a largeness, a whole-souled devotion in the Christian spirit which all the other religions, in spite of their admirable maxims, somehow miss; and hand in hand with this superiority of Christian teaching goes the enormous influence and inspiration which stream out from the example of the Founder. Jesus embodies in a concrete and moving fashion, as no other founder has ever done, humanity's supreme ideals of sacrifice and service."



THE ENSHRINED CHRIST

By HANNAH HUME LEE

THE world evangelist, Mr. Fred B. Smith, when visiting India went to see a day school for Hindu girls. The school met in rented rooms in the home of an orthodox Hindu widow. Knowing Gangubai well, we felt at liberty to beg a special favor, and asked that she show our friend her household gods. Every orthodox Hindu home provides in its design some place for worship: a niche in a home of poverty, an elaborate shrine in one of wealth. And India expresses in beautiful carved screens or exquisite marble traceries what the church of the West puts into her memorial stained glass windows.

We stopped at the foot of the steep stairway while Gangubai reverently opened the screen door of her tiny shrine. There sat the elephant-headed Ganpati, and—to our amazement—beside the hideous idol was a picture of Hoffman's Christ. The little granddaughter had brought home the picture of the missionary's Guru, from the school where she had learned of the love of Jesus for little children. Gangubai had placed it in the sacred niche of her home. Sometimes we think our work goes slowly, but Christ is being enshrined in many devout hearts whose names are in no tables of statistics.

[NOTE: The contrast suggested by these two pictures is significant. To worship Ganpati, the god of wealth (and wisdom) is to get something for one's self. Jesus, on the other hand, calls for unselfish giving.]

"SELL WHAT THOU HAST AND GIVE TO THE POOR"

"FATHER, FORGIVE THEM" [1]

A LITTLE later, when I was tired of doing nothing, I took the book down once more and began to read. This time I read how Jesus was handed over to Pilate by his enemies, was tried unjustly, and put to death by crucifixion. As I read this I began to think. This person they called Jesus was evidently a man who at any rate tried to lead others into the path of virtue, and it seemed an inhuman thing to crucify him simply because he had different religious opinions from others. Even I, hardened criminal that I was, thought it a shame that his enemies should have treated him in this way.

I went on, and my attention was next taken by these words: *And Jesus said, Father, forgive them, for they know not what they do.* I stopped; I was stabbed to the heart, as if pierced by a five-inch nail. What did the verse reveal to me? Shall I call it the love of the heart of Christ? Shall I call it his compassion? I do not know what to call it. I only know that with an unspeakably grateful heart I believed. Through this simple sentence I was led into the whole of Christianity.

This is how I thought it out: I suppose a man's greatest enemy is the one who seeks to take his life from him. There is surely no greater enemy than this. Now at the very moment when Jesus' life was being taken from him, he prayed for his enemies to the God of Heaven. *Father, forgive them, for they know not what they do.* What else could I believe but that he was indeed the Son of God? I argued that an ordinary man is filled with anger and hatred and every other spiteful passion on the slightest provocation. Jesus, on the other hand, prayed for his enemies at the very moment his life was being taken—that life which was so precious that nothing could take its place. Was an act like this possible for an ordinary man? I do not think so. Then we cannot but say that he was God.

Again, chaplains and pastors, and those who see men die, agree that the last words a man utters come from the depths of his soul, and that he does not die with lies upon his lips. Jesus' last words were, *Father, forgive them, for they know not what they do,* and so I cannot but believe that they reveal his true heart. . . .

It was only after I got into prison that I came to believe that man really has a soul, and I shall tell you how I came to see this. In the prison yard, chrysanthemums have been planted to please the eyes of the inmates. When the season comes they bear beautiful flowers, but in the winter they are nipped by the frost, and wither. Our outer eye tells us that the flowers are dead, but this is not the real truth. When the season returns, the buds sprout once more and the beautiful flowers bloom again. And so I cannot but believe that if God in his mercy does not allow even the flowers to die, there surely is a soul in man which he intends shall live forever. . . .

I wish to speak now of the greatest favor of all—the power of Christ, which cannot be measured by any of our standards. I have been more than twenty years in prison since I was nineteen years of age, and during that time I have known what it meant to endure suffering, although I have had some pleasant times as well. I have passed through all sorts of experiences, and have been urged often to repent of my sins. In spite of this, however, I did not repent, but on the contrary became more and more hardened. And then by the power of that one word of Christ's, *Father, forgive them, for they know not what they do,* my unspeakably hardened heart was changed, and I repented of all my crimes. Such power is not in man.

[1] By Tokichi Ishii, "A Gentleman in Prison." See Bookshelf.

LOCAL COLOR

Non-Missionary Sketches from Missionary Letters

More Deportation Distress in Turkey

"THE next day, for 120 miles, we passed one unbroken stream of humanity: squads of recruits or prisoners, caravans of guns, ammunition or food supplies; but for the most part, refugees or departees—poor, suffering, ragged women, old men and little children, and countless babes in arms; crawling and struggling across the blistering plains, and on and over endless mountain ranges and down again to miles and more miles of desert. It is all the same story of repetition of the worst conditions in 1915, except that today the race is suffering as a whole, and in some sections two races are being absolutely wiped out."

Meditations on the Bosporus?

"WHAT an area Constantinople is today! It is a land of refugees—refugees from Russia, fleeing from Russians; Armenians who have escaped from the interior; Turks who have fled from other Turks; Turks who have fled from Greeks, and Greeks who have fled from other Turks. Many are living by the roadside in tents, in shacks, under sheets of tin, under pieces of old army blankets. And people walking aimlessly about. With so little money and so little work, there is a great deal of violence and thieving. Any unprotected place comes in for attack. A few nights ago it was the Dervish headquarters on the hill behind this house. The lists of murdered issued every morning usually contain over a score of names. A man was killed outside our walls the other night. During daylight things are fairly safe, and groups of French, English, or Italian soldiers are circulating about, not to mention hundreds of Turkish officers.

"I wonder where the prisoners all come from. You see chain gangs of them being driven up through Stamboul every day, all with Turkish escorts. Most of them look like men caught trying to steal something. You just wonder what becomes of them. The other day a gang passed me, their wrists chained together in a barbarous fashion. Some half-dozen of them were placed so close together along the chain that they kept walking on each other's feet. At the end of the chain, several feet from the rest, was a huge thin Russian without hat or coat. His wrists were chained across each other and the end of the chain brought around his neck. I don't think I shall forget his face easily. It was desolating—the face of a gentleman, well educated, suggesting a naturally sensitive nature, but now blank and almost sightless, as though he were a mere chattel of fate and had ceased to think or to apprehend.

"One thing the war has done is to make the population of Constantinople a reading public. There are about a dozen Turkish newspapers, besides Armenian and Greek. All the men seem to read, even 'hamals' (porters). There is a goodly quantity of cheap translations into Turkish available at the tobacco stores and along the streets. Most of it appears to be short stories of the American dime novel style, illustrated with colored cuts such as one finds in the comic supplement of Sunday papers at home. There seems to be no good publication of the magazine type in Turkish and yet a fine opportunity for one.

"Under the Inter-Allied *régime* there is at least freedom of press and of speech, and the Armenian papers are reveling in it. Many Turks are finding

it so disagreeable and so hard to make a living out of their shrunken revenues, that they are selling their houses and their lands, too. The patriotic thing for a Turk to do is to join Kemal. Many have done so and many others are fleeing justice. There are others from among Turks and Greeks, Armenians and Europeans, who are eager to see a good government regardless of the flag it might fly, who are looking for an emphasis upon moral values. To bring these together is the desire and the objective of the mission. I hope it may be done. I learned only yesterday of a movement among the better Turks against divorce."

A Zoo in My Room

"It would be hard to give you even a faint conception of the shocks I receive every few minutes in Ceylon.

"For instance, there are the wild animals of my room. I do not meet all of them every day, but they are always here. By 'my room' I mean not merely the little enclosure of 15 x 25 feet between floor and ceiling, but also the space between the ceiling-mats and the roof, the wide back veranda with its door always open, and the bathroom at one corner of the room. One day, I opened my stamp-drawer and out jumped one of the lizards that usually adorn the walls. They gobble up flies and bugs of all the smaller sizes. The way their legs work requires their bodies to twist when they run, and after a short dash down the wall, they hold the most fantastic photographic postures, with anywhere from three to seven undulations frozen into their bodies. There is a big lizard a foot long that lives just outside Harrison's window, but he does not wander around to my side of the house often; he is green, blue, red, brown, or gray, according to the weather or his mood, I don't know which.

"The insects are well represented in my zoo. Small armies of ants come trooping across the floor, bound for some unknown place. One morning I found that a lot of them had climbed up my coat-rack, and then down on one of my white coats until they could not go any farther, so they just stopped. The 'white ants,' or termites, have been flying into the house a few evenings, and fluttering about the lamps until their wings drop off. Next morning the wings are thick as new-fallen leaves on the top of my desk. Then these same termites get an appetite for mud. They dig a hole into the walls of one of the college buildings, and carry out enough mud to build them a house on the outside of the wall. Fortunately, there are some stones to hold the walls up. Fat beetles twice as big as June-bugs are also common evening visitors, and little beetles that have an uncomfortable habit of alighting on the back of one's neck and walking down. Wish you could see this Penn. centipede—dark-blue, with a bright red stripe down the middle of his back! There are a couple more varieties of centipedes, but they are all peace-loving.

"Not so the inhabitants of the upper regions, above the brown palmyra-mats! I am not sure whether they are rats, mice, or squirrels, though I suspect the latter. At any rate, they have battles royal over my head in the evenings or in the middle of the night. Between rounds, they chew holes in the matting or simply scratch around to find a soft spot to rest. When I get used to their racket I will be able to sleep in the Subway!"

LETTERS FROM THE FIELD

Czechoslovakia

"One million have left Rome and joined a kind of National Church, which is Catholic minus Pope and Latin. The priests have the right to marry. Many of these people are without a priest or church. More people left than priests in proportion. Priests saw no means of support before them. With these people all the Protestant churches are in more or less contact. Some few of the Nationals have joined our churches, but not enough to be of note. Of course, the 'Czech Brethren Church,' which is a union of the Reformed and Lutheran, received the larger number.

"Now, how does the religious movement here show itself in our life? I just give you bits of my experience. Others would tell much the same story. A priest of this National Church knew that I was to visit our people in the city where he is working. He invited me to preach for him. When I arrived to preach, he had the mass and asked me to preach a short sermon, during the mass, and a *long* sermon after the mass. During the mass they sang our hymns. As we parted he kissed me on either cheek on the platform before the audience. That paved the way for the people to greet heartily 'Brother Porter.' I was almost a stranger to the priest. We spent the summer several years ago in a thoroughly Romanist part of Bohemia. Now many in that section have joined the National Church, and recently I received an order for 100 copies of our booklet, Pomucka, published every year with Daily Readings and short explanations of the same, as well as a sermon for every Sunday. Now comes the money for them. One hundred of these books are being used where all seemed steeped in Romanism eight years ago. On invitation, I preached recently on a week day to a large congregation of those who left Rome a year ago. Five hundred people, most of whom stood during the entire service; a wretched little light, one for the whole hall! When I had finished, the priest said, 'Now show us how to have family prayers.' With the light of a candle, a few of us around the table tried to conduct model family prayers. As we finished I remarked, 'Thus did your ancestors three hundred years ago read the Bible and pray all over this land.' I am loaning a priest religious papers, etc., in English, which he uses in his sermons. The best sermon material I can send him goes out to the people through him from the altar of that old Romanist church."

Rev. John S. Porter

Smyrna, Asia Minor

"I am assisting Mr. Birge and the rest of our Committee on Moslem Work to open up a Social Center in the Turkish Quarter of the city. We have rented a twelve-room house from a Turk, and this we are cleaning and repairing and furnishing for the club work. The location is ideal, as we are very near to the Turkish market and to the different offices and coffee shops where the crowds hang out. Then, too, we are near to the Turkish Orphanage and to the Prison, and work, on a small scale, has opened up in both of these places.

"Mrs. Getchell, Miss Morley, and Miss Gordon will attend to the work for women, while Mr. Birge and I will give much of our time for the men's department. I have been asked to head up the educational part of the program, while Mr. Birge will work in a more general way, giving lectures and arranging for outsiders to come in to give talks and lectures on different subjects. Jointly we will also have an office where we can receive callers, and adjoining is a room where private interviews and indi-

vidual talks can be held with those who are seeking the Truth and need advice; here either of us can withdraw as occasion arises.

"Many are clamoring for lessons in English (or Americanja). There is a strong feeling against the English at present, so the term 'Americanja' is preferable! However that may be, we shall hope to do a strong work along this line. The neat, clean club rooms will also afford a place where men can come for a pleasant time, and when they leave we hope they will always take away with them something that will be really worth while.

"All that we are to do will only be 'a means to an end,' and this we shall ever keep in mind. It is the one thing that is needful in the lives that know not Christ, and will you not earnestly pray with us that this work that is about to begin in this city may really develop into a lasting work for our Lord and Master?"

Rev. Dana K. Getchell

Smyrna

"At Smyrna we were the guests of the Protestant church. When we arrived, I found that they had not arranged any special series of services during my stay, which at first made me think perhaps I should not be very busy. They asked me to take charge of all the services in the church, which amounted to two services on Sunday, two general meetings, and one women's meeting during the week. I soon found, however, that there was more than this to be done, and between the two American and various Armenian schools, and two Armenian clubs, all of which invited me to speak one or more times, I had plenty of chance to use my voice. We were there nineteen days, and I spoke during that time twenty-eight times—fifteen times in Armenian, seven times in Turkish, and six times in English, one of the latter being translated into Greek.

"Among the most interesting of the meetings were those at the Protestant church. One Sunday morning I preached in the Gregorian Cathedral, a very large church and very well filled. The Armenian bishop had invited me to preach, and after the mass he invited me up into the high pulpit, and made quite a speech, introducing me as 'Dzairakoin Vartabed,' which, as most of you know, is an Armenian ecclesiastical title next below that of bishop. I have never had that honor before; in fact, never heard it applied to any dissenting clergymen before. Both clergy and people were very cordial and attentive.

"Another time I was invited to address the leading Armenian club in the city, and spoke to the club and its friends, as many as could get into the three rooms and the hall. Many were said to have been turned away from the door. I spoke to them on a subject which I think I never ventured on before, at least not with such an audience—the national failings of the Armenians. I told them beforehand that I was going to call a spade a spade, and I did, with a frankness and emphasis that rather surprised myself, and kept me awake that night. But the next day I found that they had taken what I said in the spirit in which it was intended, and were more cordial and more interested than ever; they invited me to speak in all their schools and orphanages, had me in to a tea at the same club later in the week, and the last evening we were there they got up a special gathering under the auspices of another club, where I spoke to a very good audience on the subject, 'Civilizatien and Religion,' by special request."

Rev. Henry Riggs

Alexandria, Egypt

"I am on my way back to Constantinople, after the conference in Cairo in connection with the Survey on Christian Literature for Moslems.

"In Cairo last Sunday, December 18, a memorial service was held in the

Armenian Cathedral in honor of the American missionaries who have died during or since the war in the Near East. The Bishop of Egypt conducted the usual impressive ceremonies and gave a beautiful and glowing tribute to the humanitarian, educational, moral, and spiritual work of the missionaries. I was called on to speak also, and I tried to express the deep interest America feels in the welfare of Armenia and the Armenian Church. The cathedral was filled and the American missionaries in Cairo were well represented. This is the first time such a service was ever held in Egypt, and it is an historical event of considerable importance in bringing us closer to the leaders and people of the 'Mother Church.'"

Rev. F. W. MacCallum

Pasumalai, India

"Last week I went to Madras to attend a meeting of this committee [Educational Committee of the Madras Presidency]. We met in the spacious and beautiful Council Hall in Fort St. George. This room has been built for the meetings of the Legislative Council, which now directs the affairs of the Presidency. There are thirty-one members on the Educational Committee, ten of them officials and twenty-one non-officials. Of this number, twelve are European, and of these one is a French Jesuit priest, who represents the Roman Catholic interest; another is the principal of the Madras Christian College. There are two Americans on the committee. Five are heads of important Government colleges, and the Director of Public Instruction for the Presidency is also a member. Only two ladies are on the committee, one of these being the principal of the Women's Christian College, Madras, and the other the principal of Government College for Women.

"Five hours were spent in discussion, and it was then decided to refer the whole question to a much smaller committee. This committee will meet on Friday and Saturday of this week, and is to formulate proposals which will be circulated to the full committee and later there will be a meeting for the general discussion of these proposals. The fact that missionaries are well represented on this subcommittee is rather significant of the present attitude of the educated Indian towards the work of the missionary.

"For some time there has been great discussion regarding the necessity for the introduction of a Conscience Clause into our schools; and many and long have been the articles that have appeared in papers and magazines on this topic. It was generally thought that the Indian public desired the introduction of such a clause, and it was thought to be the beginning of the end of Bible teaching in Christian schools. The subject finally came before the Madras Legislative Council last week, and to the surprise of most of us the non-Brahmin legislators were opposed to it, and practically all who spoke in favor of it were Brahmins. When the vote was finally taken, the measure was defeated by a vote of 64 to 13, thus clearly showing that the non-Brahmin has a high appreciation of the work of the missionary and has no objection to the study of the Bible in mission schools."

Rev. John X. Miller

Sholapur, India

"There are now about four thousand people of all ages in the Criminal Tribes' Settlement. Recently three hundred new ones were sent by Government. It gave one a real satisfaction to see how much improved the ones of the same caste, who had been here for some time, appeared in comparison with this new lot which had just come from the wilds. It made one feel that the work was really accomplishing a great deal. Many of the settlers are friendly to the preachers, and the Bible women have been able to teach a considerable number

of Bible stories to some of the women. Singing of hymns has taken a great hold on some castes, and through the medium of song many real Gospel truths are being brought home to the people. Caste and superstition still have a strong hold on most of the people, but we trust that gradually the Gospel message will win its way into their hearts and will mold the character of these people, many of whom are most attractive even though they do bear the name of 'criminals.' The mission is responsible for financing only the strictly religious and evangelistic work. Government supplies funds for all the other work, including the schools.

"The city of Sholapur has grown remarkably in the last ten years. By the census which has just been completed we can boast of a population of 114,000. Some of the largest cotton mills are planning extensive enlargements. The railways are enlarging their facilities. The city is spreading out, and whereas our mission compounds were quite out in the 'country' a few years ago, they will soon be right in the midst of a thickly settled suburban section. This presents a great problem to us. We have no larger staff of missionaries than we had fifteen years ago. With everything else expanding, are we alone to remain content with the staff we had many years ago? There are not only Marathi-speaking people, but there are 40,000 Mohammedans in the city, and many thousand of those who speak only Kanarese or Telugu, people who have come to Sholapur from the southern part of India. There are two large high schools here, and there is a great need for somebody to try to reach these young boys in their impressionable age. There are thousands of people working in the six cotton spinning and weaving mills here. We are hardly touching the problem. In a great industrial city like this there is great need for social and evangelistic work. We are the only mission working in the city except the Zenana Mission, which is working for the Mohammedan women and children. There are thousands in the city itself who have barely heard the name of Christ. We must either expand or invite some other mission to come in to do the work which we are unable to do. That will lead to unfortunate complications. We need a city evangelist this minute, for we have a tremendous responsibility to face. These thousands have been committed to us and if we do not do the work, who will? Will you not help us solve this problem?"

Rev. F. H. Moulton

Ochileso, West Africa

"Today I have heard the most comforting testimony of persevering faith from the mouth of one of the 125 Christians taken from our schools five years ago for military service. Recruitment with unnecessary hardness, with ropes and whips, was made, and as usual these native recruits were scattered in distant parts of the country for a term of three years. Fortunately or unfortunately, because of the good behavior of these Christian soldiers, it is only now that some are returning, with good marks in their military books and no pay.

"One of these soldiers is back home bearing witness of a living faith. The five first months of his military service were spent as a prisoner in filthy jails, being sent up and down the coast until he was finally assigned to an interior post. As he was leaving this country, he wrote me on the way, 'We will serve the government with our bodies and God with our souls.' In his exile, he was made the bodyguard of four succeeding commanders of that fort. He was never sent to war, was permitted to preach his message, and, to the astonishment of his superiors, rather than accepting a woman in his hut, for five long years he cooked his own food."

Rev. H. A. Neipp

NEWS FROM THE MISSIONS

ZULU

At the Natal Native Industrial Exhibition last July, Amanzimtoti Institute had fine exhibits of furniture made by the students. The accompanying cut shows a full dining room set in solid mahogany, which was the work of the manual apprentices of the school.

The work of the American Board day schools, over fifty in number, in Natal was shown apart by itself. A model schoolroom, fitted up for twenty-four pupils, was in charge of one of the most capable native teachers and served to show visitors what was actually being done in the schools. In another room the work of Dr. McCord's native nurses was shown. With modern hospital conveniences they gave demonstrations of administering anesthetic, first aid, and the care of patients in bed. Another room was fitted up especially for moving pictures, showing the native life in the mining compounds around Johannesburg. One of these reels followed the fortunes of Portuguese East African natives from the time they left their homes until they passed medical inspection, received inoculation, and became full-fledged workers in the mines. "Domestic science in action" was given by some of the missionary ladies. That which drew the greatest attention, however, was a picture of progress in relation to the general missionary endeavor, in a central booth, bearing a placard of

THE OLD LIFE

AND THE NEW

large black letters, "The Old Life and the New." On one side was the native hut, at the door of which sat a heathen with his family, all in typical dress; on the other was a well-furnished room, occupied by one of the Christian pastors, his wife, and their four children.

Dr. James Taylor reports having secured a moving picture outfit, practically without expense, for some social service work in the city of Durban, to which he has lately been assigned by the mission.

WEST AFRICA

Much has been said and done against foreign missions in the Portu-

guese colonies. Hostile reports and false accusations have been circulated. The Lisbon papers are said to have been paid big money to make a campaign against the Protestant missions in Angola. Severe restrictions have been imposed upon our educational work. We have been forbidden the teaching of the vernacular to the natives. Some zealous officials have gone even so far as to forbid the natives to meet in their schoolhouses for Bible reading and for the singing of hymns in the Umbundu tongue. Some stations have been officially informed that should the missionaries not be able to comply with the Government's desire concerning the teaching of the Portuguese language, their stations would be closed. These are serious days for the mission. Can you realize what it means if the Bible, now in the hands of the British Bible Society for printing, and our hymn books, were forbidden in the vernacular?

The missionaries have secured Portuguese language teachers in the persons of Mr. and Mrs. Figueiredo, some evangelical Christians from Portugal. A small language school has been set up at Dondi. The mission has decided to adopt the Portuguese spelling of the names of the station.

BULGARIA

We understand that the long-hoped-for revision of the Bulgarian Hymnal is now under way, thanks to Miss Baird's splendid initiative. In this work the mission is having the assistance of Miss Lenba Sechanova, trained in America.

The Institute at Samokov has taken steps toward the reviving of its carpentry shop and the printing press which were allowed to lapse during the war.

MEXICO

"The Microbe comes in this New Year
To give you all a word of cheer.
It tells you that in Mexico
We need what makes the mare to go;
For missions cannot do a thing
Unless you to them off'rings bring."

CHINA

We understand that 300 students applied for admission to the College of Literature and Arts at Peking; but Dean Lucius Porter reports that only 250 students could be taken care of in the Junior and Senior Colleges combined.

JAPAN

Founders' Day at Doshisha was observed on November 29th. It was the forty-sixth anniversary of that day in 1875 when Doshisha was opened with eight pupils, with President Neesima and Dr. Davis as teachers. A memorial service in honor of Dr. Davis was held at the grave early that afternoon. It was in the form of a dedication of a monument recently erected over Dr. Davis's grave. Some 200 yen left over from the money collected for the monument has been added to the Davis Scholarship Fund of Doshisha.

The thirtieth anniversary of the founding of Miss Alice Adams's Hanabatake (now called Hakuaikwai), a Christian social settlement at Okayama, was celebrated December 10. A feature of the occasion was the collection of "a mile of pennies" in bags containing ten cents each. This aggregated over 500 yen. Special gifts, amounting to 200 yen in addition, were received.

The population of the Niigata province is about one million. In the province the rate is, of Christian to non-Christian, one out of every five hundred. Counting all Japan, there is one Protestant missionary to every 52,000 of the population. If this average were met in Niigata, there would be twenty missionaries there. There are none there now. Our Niigata station has been unoccupied for ten years.

MADURA

We are finding that students are responding to the idea of working for a college education. This year for the first time Madura College has a student who is willing to work with his hands and thus help himself through college. He will win out; for he has determination and is not afraid of any kind of work just so he can get through college. We do like to see that spirit. Another student is helping in the Hostel Dispensary and is thus earning some money. Others have asked for help. The college authorities are trying to arrange it so that next year there will be remunerative work for more of the students who want to earn part of their college fees. This is starting out upon a new era. It is going to make better men of those students who are willing to work. One of the things that rather surprises many who visit the College Hostel is that there are students of all sections and castes in the one hostel.

SPAIN

The evangelical pastors in addition to their regular duties in church and school have reached over 130 villages during the year. They all report a "kindly reception." Some say that the way was never so open for the offering of Bibles as now.

Rates of exchange are still helping the mission, but probably not for long. It has enabled the Board to cancel some mortgages on some Board properties.

GENERAL

There are 240 families in the American Board force abroad. In 46 of these there are no children; 175 families contain from one to four children; 11 families have five; and one family has 10! The average number of children per family is three—almost.

Two of the missionary fellowships of Union Theological Seminary for the year 1922–23 have been awarded to American Board missionaries in China—Rev. Lyman V. Cady, Professor of the Philosophy of Religion and Christian Ethics in Shantung University, Tsinan, and Rev. Rowland M. Cross, who is engaged in Bible teaching and social work at Peking. Applications, by the way, for these missionary scholarships, which yield $750 each, for the year 1923–24 should reach Union Seminary before January 1, 1923.

THE BOOKSHELF

A Gentleman in Prison. The Story of Tokichi Ishii. Written in Tokyo Prison. Translated by Caroline Macdonald. Published by George H. Doran Co. Price, $1.75 net. Pp. 164.

Rev. Dr. John Kelman, in his Foreword, speaks of this as "one of the world's great stories," having in it "something of the glamour of 'The Arabian Nights' and something of the naked hellishness of Poe's 'Tales of Mystery;'" also being "the most realistic vision I have ever seen of Jesus Christ finding one of the lost."

The book is a remarkable study in the psychology of salvation. To quote from Ishii's Japanese keeper: "A man uneducated, steeped in crime, condemned to death for murder, waiting daily for the unescapable end to which his crimes have brought him, is touched by one of another nation, and a woman missionary at that, with traditions and history and education as different from his as night from day; yet the universal message of the love of God flashes across the gulf of human differences, and the man's soul responds."

The story illustrates the fact that underneath all the superficial differences that separate the Occidental and

the Oriental we are one in the depths of suffering and sorrow and sin, and in the heights of love—and God.

The Thirteen Principal Upanishads. Translated from the Sanskrit by Robert Ernest Hume, M.A., PH.D., Professor of the History of Religions in Union Theological Seminary. Published by Humphrey Whitford. Oxford University Press, London, New York. Price, 15s. net. Pp. 556.

We welcome with peculiar pleasure Dr. Robert Ernest Hume's translation of the thirteen principal Upanishads. It seems particularly fitting that such a notable contribution to a sympathetic study of Indian thought should be made by a son and grandson of distinguished missionaries of this Board, and one who was not only born in India, but himself returned there as a missionary. Indeed, in his preface, Dr. Hume says that he worked over much of the manuscript with native scholars in Calcutta and Bombay.

Those who have made a study of the Upanishads agree in their judgment as to the extreme difficulty of a good translation. This difficulty is largely due to the fact that in the Upanishads one is not dealing with a classic system of philosophy, but rather with "the groping touches, the faltering steps, the whispered utterances of master minds . . . to whom language, the only vehicle for the lofty ideas, may appear inadequate." In translating such works as these it is almost essential that the writer combine, as Dr. Hume does, sound scholarship with an intimate personal knowledge of India.

It was clearly time for the appearance of a modern, well-edited translation into English of the Upanishads. There has been no serious attempt at such a translation since the work of Max Mueller, forty years ago. We are not competent to pass judgment upon the details of Dr. Hume's translation, but welcome the testimony of Sanskrit scholars to its accuracy. As one reviewer puts it, the book is "a faithful, judicious record of what has been done in the way of critical penetration and constructive interpretation of the Upanishads."

In going through the book, one is impressed by the clearness of the translation, and the painstaking care of the arrangement. The introductory essay on the philosophy of the Upanishads is so clear that even one who is not a deep scholar of philosophy may well follow it, and in it find the key to the translation itself—the inner spirit of these many productions, with their widely varying points of view.

Because of the vital position which the Upanishads hold, not only in the history of India's thought, but also in its present philosophical and religious attitude, it is of great importance that those who are deeply interested in India should seek to understand these writings. We therefore heartily endorse the following statement by Prof. Edward Washburn Hopkins, the well-known Sanskrit authority of Yale University:—

"Dr. Robert E. Hume has made a special study of these works, and the translation which he has prepared is the first thorough and unabridged translation of the Upanishads accessible to English-speaking students. I consider it not only of scientific value, but also of practical use for scholars, at home and in the missionary field, since it offers them for the first time an instrument accurate and reliable to employ either in scientific research of a philosophical nature or in discussions with native Hindus in the practical side of missionary life. We need to be able to show just what is contained in these works. The missionary in India needs it especially, and this need will be fully met by the translation made by Dr. Hume."

A. H. C.

Christianity overcame because the Christian beat the pagan in living, in dying, and in thinking—he out-lived him, out-died him, and out-thought him. It is just as true today that wherever Christians incarnate the power and love of God in their own lives, Christ's Kingdom makes sure advance.

From "Marks of a World Christian," by Daniel Johnson Fleming.

"Crucified"

The Indian Church needs every day to manifest the moral and spiritual stature of Jesus Christ. Do our hearts falter as we think of this? A few days ago we heard a story of an army surgeon in the World War who had labored in a field hospital until his leave was long overdue. He was wearied to the breaking point, and when his "relief" finally arrived, he broke down and was unable even to vacate his quarters. While he was in this condition a fresh drive on that sector resulted in a large influx of wounded men. An orderly brought a request for help from the surgeon in charge. The sick doctor replied: "I can't help him. To save a dozen lives I couldn't dress a wound today." As the orderly turned to go, he remarked, "The first man they brought in was crucified." A sudden vision came of the Saviour of Mankind on the Cross. A sudden sense of his presence gripped the weary surgeon, and without a word he walked to the hospital tents, there to labor at his life-saving task for a day and a night without cessation.

From the "Dnyanodaya," Bombay, November 10, 1921.

The Place of Faith

It is good to keep alive faith in public opinion. Without that, governments will have no courage, and delegates to Peace Conferences no enthusiasm; and the appeal will never be made, and public opinion will never have its chance. If faith cannot always remove mountains, it is at least as true that the greatest things cannot be done without faith.

Lord Grey in the "Westminster Gazette."

The Giant's Castle of Wealth, America

For seven months at a stretch I have lived in the giant's castle of wealth, America. Through my hotel window sky-scrapers frowned on me. They only made me think of the difference between Lakshmi, the Goddess of Grace, who transmutes wealth into wellbeing, and the ugly god, Mammon, who represents the spirit of insensate accumulation. . . . Greed is not an ideal; it is a passion. Passion cannot create. So when any civilization gives the first place to greed, the soul relation between man and man is severed; and the more luxurious such a civilization grows in pomp and power, the poorer it becomes in truth of Soul. . . . One of the first steps in the culture of the Soul is to free it from the tyranny of matter.

Rabindranath Tagore in "The Modern Review," November, 1921.

Is This a Missionary Address?

I do hope that there will be a time when some other people will feel as I do, that we have little respect for a man who boasts he is 100 per cent American and not 100 per cent an international man. Believe me, gentlemen, this country cannot isolate itself! You have got to participate in the world as much as you citizens of Chicago have to participate in the activities of each other.

Mr. Melville E. Stone, for the past twenty-eight years at the head of the Associated Press, in an address before the Commercial Club of Chicago.

Nothing will ever be attempted if all possible objections must first be overcome.—*Dr. Johnson.*

OPEN LETTER TO THE MISSIONARIES

DEAR FRIENDS:

Some encouraging responses to my first open letter have come to hand. One particularly I have in mind; it is from a retired missionary who used to "keep things humming in the mission," a man you know who never seemed so happy as when defending the cause of liberty. This missionary writes: "I like that last page, and I sincerely hope the missionaries will take advantage of it. I suppose you don't have any kicks since I left you; but certainly they have a chance to air their ideas, if they have any."

While I must hasten to say that I have never supposed that this page would be devoted to the criticisms which we sometimes like to hurl forth into space, I can well understand how my friend could have gathered from my first letter that the "open letter" was to be a convenient safety valve. Yet I am in most hearty sympathy with this man in question who when he "kicks" really kicks on a thing worth while—as, for example, the failure of the Christian forces in America to take steps towards the elimination of slavery in certain sections of Portuguese Africa.

Another missionary—a lady this time—expresses interest in the "Open Letter," and particularly in the meetings going on between the P. C. and the Council of Woman's Boards. I fancy that a great many are interested in this tendency of the Boards to get together. But more of this anon. Suffice it to say now that we are finding much in common—just as you do on the field.

And speaking of the Woman's Boards reminds me of a searching question from some West Virginia ladies. It came to me through a former missionary. It ought to be taken to heart by us all, for we are all interested in the Home Base end of the enterprise. It is this: "Why does the Woman's Board, with its plan of work for the states and with its publicity, do so much more work among the women at home than is done by the American Board for the men of the churches? If only the men knew and had the feeling of responsibility for certain lines of work, they would give more liberally; and—*they* hold the purse strings." Perhaps this "closer coöperation" between the American Board and the Woman's Boards will help solve the problem. Certainly we men have much to learn from the women. It was ever thus.

Here's to every one willing to sacrifice for the closest kind of coöperation on the field and at home!

Fraternally,

Ernest F. Bell

WORLD BRIEFS

The old "Philadelphia School of the Bible" has changed its corporate name to "Scofield School of the Bible," in honor of its founder and late president, Dr. C. I. Scofield.

The Reformed Church in America is to resume summer church services in the English language at The Hague. These services were begun in 1903, but suspended after 1914.

The *Presbyterian Magazine* reports from Stephen's Village, Alaska, the most unique currency for payment of church dues. The natives gave, last year, for the support of the mission, a muskrat apiece—generous giving, when the price of fur is considered.

In the February issue of the *Record of Christian Work* appear reviews of thirteen "Recent Hymnbooks," whose publishers range from the Century Co., in New York, to firms in Atlanta, Ga., Wichita, Kan., etc. It is significant that so large a public is looking for forms of worship and inspiration.

The "Congo News Letter" appeals for the establishment of institutional churches in Matadi and in Leopoldville. The former city has a native population of 5,000, about half of whom work for the railroads, while Leopoldville has 4,000 natives in its borders and 1,000 more within easy reach.

A severe famine is reported from the Hunan Province, China, where, according to information collected by an International Famine Relief Committee, about fifty districts are suffering a 50 per cent loss of their normal crops, while no less than twenty are facing a shortcoming in their crops of 20 per cent to 50 per cent. Foreign missionaries in Hunan are helping in arranging famine relief measures, for which an international committee for famine relief in Hunan has been organized.

THE CHRONICLE

Arrivals in this Country

February 13. In San Francisco, Cal., Mrs. Horatio B. Newell, of Matsuyama, Japan.

February 15. In San Francisco, Cal., Rev. and Mrs. Frederick P. Beach, of Foochow, China.

Arrivals on the Field

December 15, 1921. In Foochow, China, Rev. and Mrs. Frederick F. G. Donaldson, of Ingtai.

February 25. In Kobe, Japan, Mrs. Jennie P. Stanford, returning to the mission.

March 10. In Constantinople, Turkey, Miss Charlotte R. Willard, returning to the Western Turkey Mission.

Births

February 8. In Constantinople, Turkey, to Dr. and Mrs. Albert W. Dewey, a daughter, Margaret Elizabeth.

February 13. In Constantinople, Turkey, to Mr. and Mrs. Luther R. Fowle, a daughter, Helen Joy.

February 18. In Smyrna, Turkey, to Prof. and Mrs. Caleb W. Lawrence, a daughter, Dorothy.

March 8. In Aintab, Central Turkey, to Dr. and Mrs. Lorrin A. Shepard, a son, Frederick Douglas.

ELSIE M. GARRETSON

A cablegram has been received reporting the death of Miss Elsie M. Garretson, of the Foochow Mission. Her death took place on March 4, on her seventy-fifth birthday. Miss Garretson was born at Bound Brook, N. J., March 4, 1847. She received her education at Knox Seminary, Galesburg, Ill., graduating from that institution in 1875. She was appointed missionary October 21, 1879, her support being assumed by the Woman's Board of Missions. She sailed September 1, 1880. She was designated to the North China Mission and worked for a while at Kalgan. She was transferred to the Foochow Mission in October, 1885. Among the achievements of her life was the establishment and development of the Girls' School at Ponasang, in the suburbs of Foochow City. She was serving her forty-second year as missionary of the Board at the time of her death.

Miss Garretson, since her return from the last furlough in 1916, was engaged in evangelistic and Bible extension work in the Ponasang region of the Foochow City suburbs. She directed the work of the Bible women in the six churches of this region and also herself carried on Bible classes for the women of these churches. She did much visiting in the homes and carried her message to the women there. Her sweet and kindly spirit made her loved by the Chinese and by her fellow-missionaries.

FOREWORD

A NEW FEATURE is introduced in this number under the caption, "Who's Who on the Mission Field." A sample is to be found on page 204. It is an effort to bring the individual missionary before the reader in a concrete though not intrusive manner. Sometimes we may speak of the man himself, sometimes quote him on a matter of interest, sometimes speak of conditions he faces. We would welcome a word of approval or disapproval, regarding this or other features of the *Herald*, from those of our readers who are interested in the effectiveness of our family foreign missionary magazine. We would be sincerely grateful for information about the activities of our missionaries which fit into such a department, and, while we promise not to encourage vanity by these items, it warms the hearts of the friends at home to hear of the faithful and valuable work being done by individuals on the field.

A second Livingstone letter is given in this issue. We have begun to realize how valuable these letters are, not only to the friends of the Board, but also to the general public. It has seemed best to copyright the documents.

The Genoa Conference does not yet lend itself to our purposes. What its effect will be upon the Board's work in Turkey and the Balkans, and in Europe generally, we cannot calculate. Perhaps, however, what is said here regarding the missions in the fields referred to will be of special interest.

REV JOHN S. CHANDLER, CHAIRMAN OF THE TAMIL-ENGLISH LEXICON COMMITTEE, UNIVERSITY OF MADRAS,
WITH ASSOCIATES AND ASSISTANTS